

A FAREWELL  
S E R M O N

Preach'd at

O R E F O R D

I N T H E

County of S U F F O L K,

OCTOBER 25, 1741.

---

*By the Rev. Mr. GIBBON JONES, A. B.*  
*Rector of MONEWDON, and Chaplain to the*  
*Right Honourable CHARLES Earl of*  
*LAUDERDALE.*

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I P S W I C H,

Printed for the A U T H O R, and sold by  
W. C R A I G H T O N. 1741.

A. T. A. D. W. H. I. D.

S. E. R. M. O. N.

Printed at

O. R. E. F. O. R. D.



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T H E  
**P O R T M E N**  
And Capital  
**B U R G E S S E S**  
O F T H E

Antient Corporation of O R E F O R D;

This S E R M O N is humbly Dedicated,  
by their

*Most Obedient,*

*And most Faithfull*

*Humble Servant;*

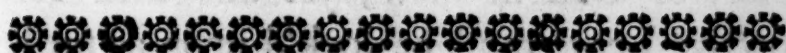
GIBBON JONES.







A FAREWELL  
SERMON, &c.



2 COR. Chap. XIII. Ver. 11.

*Finally, Brethren, farewell : Be perfect, be of good Comfort, be of one Mind, live in Peace, and the God of Love and Peace shall be with you.*



T. PAUL having compleated his Ministry in two Epistles to the *Corinthians*, here in this Verse takes his final Leave of them in a Manner of the most pathetick Nature; and I make no manner of question,  
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but that this Apostle had in View the great Example of the good *Moses*; who when he was near his End, in a most cordial Manner bequeath'd his best Advice to the *Israelites*. Tho' the Case of the Apostle and the Law-giver was quite different in respect to Circumstances, the one being in perfect Health, the other in a State of Sicknes; however their Designs were laudable, commendable, and praise-worthy, both of them having the Glory of God in View; yet this their respective Leave must be look'd upon as final, it being the last Advice either of them deliver'd, either to the *Corinthians*, or the *Israelites*.

IT is an Observation very worthy our Notice and Attention, to mind the summary Advice here given, it is only in Epitomy, or in few Words, the whole Scope or Tenor of his former Doctrines, accurately compiled and regularly reduced in a short Sentence.

THE Primitive Disciples of our Lord generally made use of this Method, thinking that it was the most useful manner of acting,

ing, for in a very comprehensive and compendious Way is recited the Design and Intent of their Gospels, so that in the Summary is included every Thing, as much as in the casting up of an Account, the Sum Total comprehends and includes the Whole.

ST. PAUL frequently in his Epistles persuades us to imitate the Perfection of Goodness, often dispels those gloomy Apprehensions of another State, many Times exhorts us to Unity and Brotherly Love, and desires nothing more than that we should live in Peace with one another.

Now that these are amiable and Christian Virtues, worthy the Advice of our Apostle, *who was in Labours more abundant than them all*, is self-evident and convincing; for *who was Angry, and he burnt not?* that is, he continually endeavour'd, that all Animosities, Feuds, Quarrels and Dissensions should subside; for he never could countenance what in Conscience he condemn'd, nor would he ever approve that which was contrary to right Reason and the Laws of Christianity;



He was all Things unto all Men, that he might perswade some, and by the Mildness and Lenity of his Doctrines, convince others : How amiable and lovely this his Behaviour, how agreeable, and consistent this his Conduct, should be our Pattern and Imitation.

To shew therefore the more immediate Design and Nature of this general Farewell of the Apostle : I shall,

*First*, CONSIDER the Nature of Perfection.

*Secondly*, SHEW that our being perfect, will make us be of good Comfort.

*Thirdly*, SET forth the Benefits of Unity, and the Happiness of Peace. And,

*Lastly*, conclude, THAT if we follow the Dictates and Directions of the sacred Penman, we may with great Confidence depend upon the Assistance of God, who is the God of Love and Peace.

*First*



*First* then, I AM to shew the Nature of Perfection.

MAN originally was created in uprightness, and made little lower than the Angels; his Mind, and intellectual Part was unspotted, unbiass'd, and undisturb'd; his Reason calm and serene; his Faculties strong and vigorous; his Temper compos'd and moderate; as yet *Sin had no Dominion over him* nor did Impiety stain the Innocence of his Nature, nor pollute the Serenity of his Mind, which was so temperate and calm, that even the gentle Zephyrs of *Eden* were not more harmonious than this happy Creature was within himself, the noblest of all God's lower Works; and happy had it been for him, had he never forfeited his Innocence and Integrity, but continued in the same Purity his Creator design'd him to enjoy: Happy would it have been, if a too eager pursuit after Knowledge had not plung'd him in the Labyrinth of Vice, for by opening the Gate of destructive Knowledge, *Sin enter'd, and Death by Sin*, so that by endeavouring to  
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exalt his Nature, to spiritualize his Being, and to equal the Divinity, he lost his Innocence, and became culpable by disobeying the Commands of God, and happy had it been for us his Posterity, had we not fell in the *Fall of Adam* : For by his Fall the consequent Evils of his Disobedience are entail'd upon us, so that a perfect State of Obedience cannot possibly be expected, but what is expected by the Apostle's Advice is obvious : It means that we strive after Perfection, such only as finite Beings of a limited confin'd Capacity could possibly arrive at ; that we content not ourselves with the Shadow, but with the Substance of our Duties : It means that we perfect Holiness in the Fear of God ; that we obey the Terms requir'd by the Gospel ; and still pursue the lovely Paths of Virtue ; and rest not contented with this, or that laudable endeavour, but still *strive for Mastery in all Things*, meaning hereby the Conquest of our Passions and corrupt Inclinations ; that we should not content ourselves that we hurt nobody by Word or Deed, but that we should benefit and advantage one another, exhorting one another  
to

to Piety and good Works; we should not be satisfied, that we have done this, or that Duty according to our Conscience, but still endeavour after the Perfection of Holiness; we should always be convinc'd, (notwithstanding the Corruption of our Nature) that to do good is our Duty, and we shall at last find by happy Experience that to benefit others will be the greatest Advantage to ourselves; we must extend our Charity to Mankind in general, to Enemies as well as Friends, as far as our Abilities will reach; nor must we faint in well doing, but run chearfully the Race that is set before us, that we may obtain an eternal and everlasting Crown of Glory: But tho' it's impossible in this mortal State to arrive at universal Perfection, yet we must endeavour to obtain it by a vigorous pursuit after it; know you not, says St. Paul, *that all run in a Race, but one receiveth the Prize, so run that ye may obtain*: We must strive for Victory, and then no doubt but that a compleat Conquest over Vice will be obtain'd, and a general Defeat will be given to the grand Adversaries of Mankind, the World, the Flesh,  
and



and the Devil, so that in the End we shall come off more than Conquerors.

To be Perfect, as our Heavenly Father is Perfect, we must imitate the glorious Attributes of his high and exalted Nature, we must copy his Goodness, revere his Justice, imitate his Wisdom, and practice universal Charity and Love: We must *forbear one another, forgiving one another*; we must not be implacable, peevish, or revengeful; we must be mild and gentle in censuring, not rash in our Judgments, nor hasty in our Determinations, but make all favourable Allowances according as the Nature of Things require and admit; we must be kind and generous, and do all that is great and Godlike; and by doing thus we cannot but transcribe and imitate the Perfections of that eternal and glorious Deity, who so *plentifully Showers his Blessings on us*; and tho' it's impossible to make any Advances nigh to Perfection, (as the Copy will fall infinitely short of the Original,) yet we shall have the Applause of *well done good and faithful Servants*; for tho' our Endeavours  
after



after Perfection will not be equal to the Divine Nature, yet it is, and will be sufficient, that we have labour'd in the Vineyard, and have *brought forth* good Works equal to Salvation, and in this Sense absolutely we may be said *to be perfect*, as far as Men *can possibly* be said *to be perfect*. I proceed,

*Secondly*, To shew, that our being perfect in the Sense hitherto described, will make us be of good Comfort.

THE Man that pursues every Thing that is just and equitable, that does not defraud his Neighbour, that does not oppress the Fatherless and Widow, the Orphan, or the Stranger; that acts up to the Golden Rule, of doing to others as he would willingly be dealt with, must certainly be in a State of Tranquillity, Peace, and Harmony, within himself: For what has he to fear who never has offended? Or what has he to dread, or be apprehensive of from God, whom he never has displeased? Nothing surely; no galling Disquietude can possibly affect him, no Anxieties discompose, no Fears distract,

no Horrors affright, nothing can perplex, nothing disorder, nothing incommode the pleasing Happiness of his Mind. What a Heaven on Earth is here! even Celestial Transports begun in this Life, and an Assurance of Eternal Blessedness hereafter: How amiable and delightful, how agreeable and entertaining, such a one's Condition is, needs no manner of Rhetorick to persuade, no Eloquence to confirm; on the first Prospect the Thing itself is visible, and he must *be of good Comfort, when the Lord himself is on his Side, he need not then fear what Man can do unto him.* Even though the greatest Falsehoods, the most aggravating Mischiefs are put in force against him, that Ill-nature could invent, or Malice put in practice; what has he to tremble at, when God and his own Conscience condemn him not? Thus at Ease with himself, and the whole World besides, he passes his Life, like the purling Stream, that gently murmurs, and glides incessantly to the Verge of Life, and falls in Slumbers, being worn out with Age. But if his Condition in Life meets with the Frowns of adverse Fortune, there is no such  
solid

solid Support in Calamities, as what the true Practice of Religion will afford ; he that is conscious to himself of his own innocent Behaviour and Conduct, or in Default of that, of his own stedfast and sincere Repentance, may bear, with Resignation to the Will of Heaven, whatever it pleases the Almighty to lay upon him : If he is severely exercised by any Afflictions, or Sickness of Body, how greatly is that mitigated by the Soundness of his Mind, and the Integrity of his Conscience, never murmuring to *taste the bitter Cup* which his Blessed Saviour drank so deep before him, who was reputed *a Wine-bibber, a Friend to Publicans and Sinners*. He knows all these Methods of Divine Providence will work together for his good, and that the Punishments he meets with here, are not Tokens of God's Wrath, nor Rebukes of his Anger, but are sent with Purposes of Love and Designs of Mercy. He will *be of good Comfort*, knowing that these Storms and Tempests will at last drive him to a successful Port, and an immortal Haven. I shall now consider,



*Thirdly,* THE Benefits of Unity, and the Happiness of Peace.

UNITY and Peace on Earth is a Type of Heaven, and resembles the Union of the Heavenly Host, who are all Love, Amity, and Friendship : It is a Blessing so exceeding great, that nothing can equal, nothing excell it : For if we consider the Happiness of Individuals in any State and Condition whatsoever, we shall find it experimentally true, that the only and best way to weaken any set of Men whatever, is first to divide them : A Breach being made, there immediately arises a Probability of fomenting Discord, so that instead of closing the Wound, it is too often thought convenient to serve some private End, to keep it open ; instead of healing it, or applying Lenitives, Corrosives are thought most proper ; the Patient is rich, and perhaps the Physician wants Practice : But if Men, as Christians, would think of their Eternal Happiness more, and less of their Temporal, Discord would not be found to be so prolifick, which I heartily wish was barren, instead of being a *joyful Mother* of  
so



to many *Children* : Then we should see  
 Happiness and Harmony, Peace and Con-  
 cord, descending into all Societies of Men,  
 whether Religious or Civil, like a mighty  
 Stream; we should soon perceive the Face of  
 Things chang'd, and alter'd for the better.  
 Reason then would be in a Capacity of  
 maintaining her Superiority, and as a sure  
 Pilot would direct Man steadily in his Course,  
 and steer him with the greater Security; then  
 those Rocks of Schism and Dissention would  
 carefully be avoided, which now too often,  
 I am afraid, make Shipwreck of Salvation.  
 But the Benefits of Unity and Peace will  
 appear conspicuous, if we observe the native  
 Charms of this Heaven-born Love; *it is*  
*more precious than Ointment, her Ways are*  
*Ways of Pleasantness, and all her Paths are*  
*Peace* : When we imagine or consider this  
 duly and attentively, we must say, *that her*  
*Merchandize is better than Gold, she is more*  
*precious than Rubies, all that we can wish or*  
*desire, are not to be compared unto her.* So  
 that, notwithstanding the Riches and Honours  
 of this World, and the Affluence of Fortune,  
 there can be no real Happiness where Peace  
 is

is wanting, for the Want of her makes all Things else defective, and loose their relish; no Enjoyments can be had, no Satisfaction can be compleat; Life itself would become a nauseous Draught, and tho' the Pill is gilded, we shall find it bitter; but the Man at Peace within himself has a continual Feast, and that cordial Drop of Heaven makes Life pass easy, agreeable and delightful : *Peace be within thy Walls, and Plenteousness within thy Palaces*, was holy *David's* Prayer for *Jerusalem*; inferring from thence, that Peace was the natural Source of Plenty, and consequently the Fountain Head of Affluence and Happiness : The Salutation of the *Jews* to one another was *Peace be unto you*, being the greatest Compliment they could pay, and the greatest Blessing they could wish. If Men would but remember the Canon of the *Pythagoreans*, to call to Mind in the Night the Transactions of the preceeding Day, we could not but with bitterness of Mind regret the many Failures of our Conduct, and the various Inconsistences of our Behaviour; how irregular this Action was, how devoid of Thought that, which would be a Means to recover

recover ourselves from former Disorders, by correcting the past; we should then agree in Life, as Unisons do in Musick, and be all harmonious, lovely, and consistent, and suffer no grating Discord to discompose the Sweetness of our Numbers; thus should we do our Duty to God and Man, according to the Laws and Rules of Religion and Reason.

VARIOUS are the Advantages of being of one Mind, as Unanimity is a Barrier, or Rock of Defence, against the formidable conjunct Alliance of our Spiritual and Temporal Enemies: By this we pre-engage in our Favour an Interest in God, and by those Means procure to ourselves Immortality and endless Life, so likewise do we secure our Liberties, and defend our Properties, which would otherwise perhaps be sacrificed and invaded by the Caprice or Humour of the Ambitious: Hence it evidently appears in all Cases and Conditions of Life, that to be of one Mind is of very great Benefit and Advantage to us.

BESIDES,



BESIDES, we have the most cogent Reasons imaginable to preserve in our Minds continual Love and Charity; *the House that is divided against itself cannot stand*; and as sacred as well as other History can give various Instances of this kind, common Prudence should induce us to Unity and Love; if it was not so much even for the publick Good, yet upon our own private Accounts, it is a Point in Policy to guard against all impending Storms; tho' it may be fine Weather over our Heads now, yet none of us can tell how long it may continue so, unless we had the Gift of Prescience, which is what finite Beings can have no manner of Claim to; so that, upon the whole, it is evident, that as no bad Consequences attend Unity, and Variety of Ills wait on Discord as her constant Attendants, it is our greatest Interest to Unite to repell all Dangers which may or can possibly Assault us, and by acting in this salutary Method, we may be assur'd that no Dangers can terrify us so long as we trust in our own Strength, and confide in one another: Thus arm'd we baffle all Attempts of our Enemies, and the

Incurfions



Incurfions of all Invaders : and plainly fhew that there are more for us, than there are againft us.

I COME now, in the laft Place, to prove, that if we follow the Dictates and Directions of the facred Penman, we may with great Confidence depend on the Affiftance of God, who is *the God of Love and Peace*.

WE are peremptorily told by the infallible Word of Truth, *that he who loveth God fhould love his Brother alfo, and that he who loveth not his Brother whom he hath feen, cannot love God whom he hath not feen* : This is a moft excellent Precept, admirably well calculated for the Peace and Happinefs of Mankind, and primitively inculcated for the Benefit of the World in general : For what can be of Force, if this Divine and Moral Sentence is not prevalent and lafting ? or what will perfwade us to fuch a Love as this, if the Difciples and Doctrines of our Lord cannot ? No Power on Earth furely can have any force, nor any thing convince the Obftinacy of our Tempers, thus wilfully blinded to our own Detriment and Lofs.

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BUT since we must rely on the positive Assurance of the Apostle, who says, that the Almighty is *a God of Love and Peace*; since we are assur'd that our Saviour says, *Blessed are the Peacemakers, for they shall be called the Children of God*; we cannot but rely on such strong Evidences, and entirely depend on the Assistance of the Omnipotent Being, *who is our only Refuge in time of Need, our Saviour, our Rock of Defence, Our only Support in time of Calamity and Adversity*: and let us *then cast all our Care upon him*, safely trusting in God's Mercy thro' *Jesus Christ* our Lord.

BY doing of which we need never despair of Redemption; if we invoke his Aid, God, even our own God, will lend us his Assistance, and give us his Blessing; it must absolutely be our own Faults, if the Lord is not our Friend, our Advocate, and Saviour.

To gain him therefore to us, we must *forgive our Enemies*, by living in Peace and Love with them, and pray for their Conversion who despitefully use us, and persecute us;

us; we must bless them that curse us, do good to them that hate us and vilify us, then shall we *be the Children of the Father which is in Heaven*. And I charitably hope, that none here present will refuse the Measures of Grace on these easy Terms and Conditions, or pervert these Means to obtain Salvation by. Consider these Things, *ye that forget God*, reflect on these Things, *ye that dread the Coming of the Lord*; it's in our Power to be happy if we will, and it will be our own choice if we are miserable.

To conclude, LET us be sure to follow the Apostle's Advice, *to live, if possible, in Peace with all Men*; let all Differences subside, all Animosities cease, *so shall we become the Children of God, and joint Heirs with Christ*: And instead of being Apostates to Vice, let us rather become Profelytes to Virtue, that at the Great Tribunal, at the second coming of our Lord, we may not be afraid of giving up *an Account of our Stewardship*, nor of the Improvement of our Talent; then *shall we have Hope and firm Confidence in God*; and altho' we be judged, we shall be acquitted, by him that judgeth righteously.

Brethren



Brethren, Farewell : MAY the Eternal Creator of the Universe, whose Mercy is infinite, still continue to bless and prosper you in Peace, Happiness, and Love : May the Father of Lights, whose Goodness knows no Limits, protect you all in this Life, and give you Immortal Happiness in the next.

*Which GOD the FATHER grant, thro' JESUS CHRIST our LORD; to whom, with the FATHER and the HOLY GHOST, be all Honour, Might, Majesty, and Dominion, both now and for evermore. Amen.*

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